

Blessings of Sayyiduna Khwaja Garib Nawaz

رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَحْمَةُ اللَّهِ عَلَيْهِ

Blessings of Sayyiduna Khuwajah Ghareeb Nawaz

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaaf.

Whenever you enter a Masjid, make the intention of 'I'tikaaf' as you remember it because as long as you stay in the Masjid you will continue receiving the reward of Nafli (supererogatory) I'tikaafs, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of reciting Salat- 'Alan-Nabi ﷺ

The Beloved and Blessed Prophet ﷺ has stated:

رَبِّنَا مَجَالِسَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّ صَلَاتَكُمْ عَلَيَّ تَنْوِرُ لَكُمْ يَوْمَ الْقِيَامَةِ

Beautify your gatherings by reciting Salaat (Durood) upon me; because the Durood that you recite upon me, will be Noor for you on the Day of Judgement.

(Al-Jami'-us-Sagheer, pp. 280, Hadis 4580)

Dear Islamic brothers! Whenever you are privileged to attend any blessed gathering of Zikr and the blessed name of the Beloved Rasool ﷺ is taken then recite Salaat-'Alan-Nabi for attaining blessings, so that, the Salaat-'Alan-Nabi which we recite, becomes a source of our forgiveness and Noor on the Day of Judgement.

کوئی حُسنِ عملِ پاس میرے نہیں
پہنس نہ جاؤں قیامت میں مولا کہیں
اے شفیع اُمم لاج رکھنا تمہیں
تم پہ ہر دم کروڑوں دُرود و سلام

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayān, let's make good intentions for attaining rewards. The Beloved Prophet ﷺ has said, 'يَتَى الْمُؤْمِنُ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadis 5942)

Two Madani pearls

1. Without a good intention, no reward is granted for a good deed.
2. The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayān

1. Lowering my eyes, I will listen to the Bayān attentively.
2. Instead of resting against a wall etc., I will sit in the Attahiyyaat position as far as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.

4. If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with them.
5. When I hear **صَلُّوا عَلَى الْحَبِيبِ**, اَذْكُرُوا اللَّهَ, اُتُوبُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayān, I will approach other people by making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering a Bayān

1. I also make the intention that I would deliver this speech (Bayān) in order to seek the pleasure of Allah **عَزَّوَجَلَّ** and for reaping the rewards.
2. I will deliver my speech (Bayān) by reading from a book of an authentic Sunni scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنَّوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Īmān: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadis 4361)

3. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
4. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart.

That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.

5. I will encourage the people to travel with Madani Qaafilahs, to practice upon the Madani In'aamaat and to join the 'Ilaaqaa'i Daura for Nayki ki Da'wat' (area visit for calling towards righteousness).
6. I will avoid laughing and prevent others from laughing as well.
7. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Repentance of the ruler of Sabzwaar

There was an extremely lush green orchard located in Sabzwaar, a city of Iran. In the centre of the city was a stream of crystal clear water flowing with a beautiful reservoir centered in the orchard making it a luxurious landscape. The ruler of Sabzwaar was also the owner of this orchard, he was a tyrant, ill-mannered and a rude person. It was part of his routine that whenever he would visit his orchard, he would cause terrible noises and annoyances while in the state of intoxication, due to consuming too much alcohol.

One day, Sayyiduna Khuwajah Ghareeb Nawaz Sayyid Mu'eenuddeen Hasan Sanjari Chishti Ajmayri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي happened to pass by this orchard; he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى took a ritual bath in that stream and began to perform two Rak'aat Nawaafil (supererogatory prayer). The guards informed him about the cruelty and severity of their ruler, thus, expressing their fear they requested him to leave lest the ruler may harm him. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى stated, 'Allah عَزَّوَجَلَّ is my protector and custodian. In the meantime, the ruler of Sabzwaar entered and headed towards the reservoir, only to find a mystic stranger (Sufi) at his place of luxury & pleasure. This threw him into a fit of rage, and before he could utter anything, the Eminent Khuwajah Ghareeb Nawaz عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى gave just one glance at him, which changed his life. The ruler could not bear the manifestation of Sayyiduna Khuwajah Ghareeb Nawaz's عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى sight and

fell unconscious. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took a handful of water from reservoir and sprinkled it on the ruler's face. The moment he regained consciousness, he immediately fell on his knees before Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and wept bitterly, repenting for his sins; he thereafter took allegiance on the hands of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

On the instruction of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he returned all the wealth to their real owners that were extorted from them due to his cruelty and joined the blessed company of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ bestowed him with inner self blessings & virtues in a very short span of time, also awarding him Khilaafah (spiritual succession) and then left that place.
(Allah kay Khaas Banday, pp. 511)

نگاہِ ولی میں وہ تاثیر دیکھی بدلتی ہزاروں کی تقدیر دیکھی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen the majestic grandeur & glory of Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ changed a ruler's life just in one glance; it is a fact, that the mere sight of the honourable saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ possess great power; these blessed saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ put millions of people on the right path by bringing a Madani revolution in their lives. Their blessings are not just restricted by this, rather, they also brought countless non-Muslims, who strayed into the bottomless darkness of infidelity & polytheism, into the folds of Islam by fostering in them the awareness of the Oneness of Allah عَزَّوَجَلَّ and the Prophethood of the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sayyiduna Khuwajah Ghareeb Nawaz Mu'eenuddeen Hasan Sanjari Chishti Ajmayri عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is also highly regarded amongst these blessed saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived in Hind (India) in the 6th Hijri and bought about a great spiritual and social revolution, by which, even the cruel and tyrant ruler of India was deeply impressed with and awestruck with this

amazing personality and included himself amongst the followers of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ after seeking repentance. Let's listen to some beautiful chapters of his blessed life.

Blessed birth

Sayyiduna Khuwajah Ghareeb Nawaz Mu'eenuddeen Hasan Sanjari Chishti Ajmayri عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 537 Hijri, corresponding to 1142 AC, in a place called 'Sanjar', an area in Seestaan or Sijistaan (in present day Iran).

(Iqtibas-ul-Anwar, pp. 345)

Name & lineage

The blessed name of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is 'Hasan'. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is a Hasani and Husayni 'Sayyid' since his maternal and paternal genealogies are respectively traced from Sayyiduna Imam Hasan and Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. His most renowned titles are 'Mu'eenuddeen', 'Khuwajah Ghareeb Nawaz', 'Sultan-ul-Hind', 'Waaris-un-Nabi' and 'Ataa-e-Rasool' etc., and his blessed lineage is 'Sayyid Mu'eenuddeen Hasan Bin Sayyid Ghiyaasuddeen Hasan Bin Sayyid Najmuddeen Taahir Bin Sayyid 'Abdul Azeez'. *(Mu'een-ul-Hind Hazrat Khuwajah Mu'eenuddin Ajmayri, pp. 18)*

Blessed parents

The respected father of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Sayyid Ghiyaasuddeen Hasan عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was regarded amongst the wealthy & influential people of Sanjar; he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was exceedingly pious and he was also endowed with miraculous powers. The Honourable mother of Sayyiduna Khuwajah Ghareeb Nawaz عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also a woman of excellent character who would remain engaged in worship & devotion.

(Allah kay Khaas Bandy, pp. 506)

He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ lost his father at the early age of 15. He inherited an orchard and a watermill which served as his means of livelihood, he would look after the orchard and irrigate the trees himself. *(Mirat-ul-Asrar, pp. 593)*

Blessings of the leftover food of a saint

One day when Sayyiduna Khuwajah Mu'eenuddeen Chishti Ajmayri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was watering the plants in his orchard, a pious Majzooob saint, Sayyiduna Ibraaheem Qandoozi عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى, entered the orchard. As soon as Sayyiduna Khuwajah Mu'eenuddeen Chishti Ajmayri عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيْن saw this glorious personality, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى kissed his blessed hands, made him sit under the shade of a tree and presented him with a bunch of grapes and then sat while kneeling. The saint of Allah عَزَّوَجَلَّ was delighted to see the great courtesy of this young man, he took out a piece of oil cake from his bag, chewed it, and then offered it to Sayyiduna Khuwajah Mu'eenuddeen Chishti Ajmayri عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيْن. The moment that he swallowed the piece of oil cake, it transformed Khuwajah Mu'eenuddeen Chishti's inner being and his heart now had a distaste for the love of worldliness. Thereafter, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى sold his mill, orchard and all his worldly belongings and distributed his wealth amongst the poor & destitute and became a traveller in the way of Allah عَزَّوَجَلَّ for the sake of acquiring religious education and knowledge.

(Mirat-ul-Asrar, pp. 593)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Through this parable, we are taught a lesson that when we are sitting in any gathering and our pious people, teachers, any authentic Sunni scholar or authentic spiritual leader arrives, we should stand up in their respect & reverence and make him sit with respect. Remember! Adab (good etiquette) is such a kind of attribute through which a human attains worldly blessings as well as blessings in the Hereafter and one who is deprived of this attribute of good manners, is also deprived of these blessings, therefore, it is stated that, 'One who is courteous is blessed while one who is discourteous is deprived'.

Surely, it is Adab (courtesy) which makes a human distinctive & distinguished. It is like the similitude; a pearl does not lose its lustre and shine even in the particles of sand, similarly, a courteous person continues to establish his identity amongst the people, therefore, we too should treat our elders with

all due respect & reverence and behave tenderly towards our young ones. Let's listen to three blessed Ahaadees in this connection and attain the enthusiasm & motivation of acting upon them.

1. The Revered and Renowned Prophet ﷺ has stated: O Anas! Have respect and reverence towards the elders and have mercy upon the young ones, you will attain my company in Jannah.

(Shu'ab-ul-Iman, Hadis 10981)

2. The Greatest and Holiest Prophet ﷺ has said: He is not one of us who does not have mercy on our young and does not respect our elders.

3. The Noble Prophet ﷺ has stated: The young man who gives honour and favour to an elderly person due to his age, in exchange of it, Allah عزوجل will honour him with dignity and respect by somebody.

(Sunan-ut-Tirmizi, Hadis 2029)

بڑے جتنے بھی ہیں گھر میں آدب کرتا رہوں سب کا

کروں چھوٹے بہن بھائی پہ شَفَقَتِ یا رَسُوْلَ اللہ

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

Travelling for acquiring 'Ilm-e-Deen

Sayyiduna Khuwajah Mu'eenuddeen Chishti Ajmayri رَحْمَةُ اللہِ تَعَالٰی عَلَیْہِ started travelling at the young age of 15 for acquiring knowledge. He arrived at the great center of learning in Samarqand in the court of Sayyiduna Maulana Sharfuddeen رَحْمَةُ اللہِ تَعَالٰی عَلَیْہِ where he started to gain 'Ilm-e-Deen formally, becoming a Haafiz-ul-Quran and then acquiring other branches of knowledge which led him to gain other branches of knowledge as well; the more he رَحْمَةُ اللہِ تَعَالٰی عَلَیْہِ learned, the more thirst he was for learning knowledge of deen; so, in order to quench this insatiable thirst for knowledge, he رَحْمَةُ اللہِ تَعَالٰی عَلَیْہِ

headed towards Bukhara and sought the blessed guidance & patronage of the highly remarkable scholar of 'deen', Maulana Husaamuddeen Bukhaari عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي by becoming his student, and graduating in all Deeni branches of knowledge under the tutelage and shade of affection of Maulana Husaamuddeen Bukhaari عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي. In total, he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى stayed for 5 years in Samarqand and Bukhara for acquiring knowledge.

(Allah kay Khas Bandy, pp. 508)

In pursuit of a perfect spiritual leader

During this duration, he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى had gained all apparent branches of knowledge, but he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى was still unsatisfied; the eagerness and the deep longing, for he had left his house & family, was leaving unfulfilled. Therefore, he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى went in search of such a perfect spiritual guide who could fulfil yearning. For this purpose, he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى travelled to Hijaaz from Bukhara. On the way, was Neeshaapur (Khurasan province, Iran), when he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى passed by a suburban area called 'Haarwan' and heard about the Qutb-ul-Waqt (spiritual governor of his time) the great spiritual leader, Sayyiduna 'Usman Haarwani Chishti عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي, he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى was initiated into the Chishtiyyah Sufi order by seeking allegiance on the hands of Sayyiduna 'Usman Haarwani Chishti عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي. *(Mirat-ul-Asrar, pp. 594)*

Devotional love with spiritual leader

Sayyiduna Khuwajah Ghareeb Nawaz عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى spent many years under the guidance of his Murshid al-Kaamil (perfect spiritual leader), he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى attained the blessings & perfection of the inner self and its branches of knowledge. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى would accompany his Shaykh, Sayyiduna 'Usman Haarwani Chishti عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي carrying goods on his shoulder wherever his blessed Peer-o-Murshid would travel. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى was also privileged to offer many Hajj (pilgrimages) with his Murshid-e-Kaamil. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى has stated, 'When my perfect spiritual leader Sayyiduna 'Usman Haarwani عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي witnessed my devotional services & great dedication to him, he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى blessed me with such a remarkable blessing which is beyond description & appreciation'.

The unique disciple

Generally, the way a student wants to be an apple of the teacher's eye, similarly, a disciple wishes to be the favourite disciple of his spiritual leader's eyes but such fortunate people are very little whose aspirations are fulfilled. Sayyiduna Khuwajah Mu'eenuddeen Hasan Sanjari Chishti عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي gained popularity to such an extent in the court of his blessed Murshid, Khuwajah 'Usman Haarwani Chishti عَلَيْهِ رَحْمَةُ اللَّهِ الْغَفِي that, on one occasion, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated himself, 'Our Mu'eenuddeen is the beloved of Allah عَزَّ وَجَلَّ and we are proud of our disciple.'

Devotion to Ghaus-e-A'zam

When Sayyiduna Shaykh 'Abdul Qaadir Jeelaani رَحِمَهُ اللَّهُ تَعَالَى عَنْهُ said:

قَدَمِي هَذِهِ عَلَى رَقَبَةِ كُلِّ وَلِيٍّ لِلَّهِ

'My foot is on the necks of all the saints',

Khuwajah Ghareeb Nawaz Sayyiduna Mu'eenuddeen Chishti Ajmayri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, in the prime of his youth, used to worship at that time at a corner place of mountain in Khurasan. As soon as Khuwajah Mu'eenuddin Chishti عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ heard this, he lowered his neck and said: بَلْ قَدَمَاكَ عَلَى رَأْسِي وَعَيْنِي
'But your blessed foot is on my head and eye.' (Ghaus-e-Pak kay Haalaat, pp. 67)

Kingship of Hind (India) from the court of Rasoolullaah ﷺ

The high and exalted status of Sayyiduna Khuwajah Mu'eenuddeen Chishti عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in the blessed court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can be guessed from this fact that when he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was privileged to arrive in Madina-tul-Munawwarah, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ made Salaam with extreme reverence & veneration: وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَ خَاتَمَ النَّبِيِّينَ. Upon this he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ heard a spiritual answer saying: وَعَلَيْكُمْ السَّلَامُ يَا قُطْبَ الْمَشَايخِ. Sayyiduna Khuwajah Mu'eenuddeen Chishti عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was conferred with

the kingship of (Hind) India too from the blessed court of the Beloved Prophet ﷺ.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allaamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated on page 2 of his book 'Khaufnaak Jadugar': The greatest and the most exalted spiritual leader, Sultan-ul-Hind, Sayyiduna Khuwajah Ghareeb Nawaz Hasan Sanjari Ajmayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, on the occasion of arriving in Madina-tul-Munawwarah with utmost reverence & veneration, received a spiritual inspiration: 'O Mu'eenuddin! You are a helper of our Deen, you are honoured Wilaayah (authority) of Hind (India) and it is entrusted to you, go to Ajmer, you will be a source of eliminating the beliefs of disbelief notions and Islam will revive and be propagated through you.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Journey to India

In compliance with the above spiritual command, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ set out to India and after passing many places like Baghdad (most beautiful city), Samarqand, Bukhara, Neeshapur, Tabrez, Awsh, Asfahaan, Sabzwar, Khurasan, Khirqan, Istarabad, Balkh and Ghazni etc., he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ finally reached Ajmer Sharif (Rajasthan province); during this whole journey, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ met hundreds of saints and leaders of the Ummah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived in the court of Sayyiduna Ghaus-e-A'zam Muhiyyuddeen Sayyid 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and acquired blessings from his court for five months; in Tabrez, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ earned the legacy of knowledge from the court of Shaykh Badruddeen Abu Sa'eed Tabrezi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; in Asfahaan, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to a certain Shaykh, Mahmood Asfahani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; In Istarabad, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gained the blessings of 'Allaamah Shaykh Naasiruddeen Istarabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; in Khirqan, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ visited the blessed tomb of Khuwajah Abul Hasan Khirqani and Shaykh Abu Sa'eed Abul Khayr رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ visited the tomb of Shaykh-ul-Islam Imam 'Abdullah Ansari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and in Balkh, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stayed in the Khanqah (spiritual center) of Shaykh Ahmad Khazrawayh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (Allah kay Khas Banday, pp. 510, 511)

Visiting the tomb of Sayyiduna Daata Ganj Bakhsh ‘Ali Hajwayri

In this blessed journey, Khuwajah Mu’eenuddeen Chishti رَحْمَةُ اللهِ تَعَالَى not only visited the tomb of Daata Ganj Bakhsh Sayyid ‘Ali Hajwayri عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي but also spent 40 days meditating and earning very special blessings of Sayyiduna Daata Ganj Bakhsh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى. (Mirat-ul-Asrar, pp. 598) While departing from the tomb, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى expressed the glory and blessings of Sayyiduna Daata Ganj Bakhsh ‘Ali Hajwayri عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى by this couplet:

گنج بخش فیض عالم مظہرِ نورِ خدا نا قِصاں را پیرِ کَامِلِ کَامِلِاں را رَبُّنما

i.e., the blessings & virtues of Sayyiduna Daata Ganj Bakhsh ‘Ali Hajwayri عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى are showering upon the whole universe and he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى is a man of divine manifestation. It is a sign of his high calibre and status that he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى is a perfect spiritual leader for those who are unaware of Rah-e-Tareeqat (mystical teachings) and he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى is also a mentor & guide even for those who themselves are perfect spiritual leaders.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! If the lives of the blessed saints عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى are observed and discerned closely and the thing which we conclude resultantly, out all of studies is that their routine of lives and daily habits are exact according to the commandments of Allah ﷻ and Sunan of the Beloved Rasool ﷺ. The entire life of Sayyiduna Khuwajah Ghareeb Nawaz عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى is just a manifestation of it. Let’s listen to some blessed habits of Khuwajah Ghareeb Nawaz عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى.

Recitation Quran and praying all night

Dear Islamic brothers! Praying & worshipping Allah ﷻ the whole night long even he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى would perform his Salat-ul-Fajr with the Wudu (ablution) of Salat-ul-‘Isha and he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى had such a strong inclination and eagerness

towards the recitation of the Glorious Quran that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would complete 2 Qurans daily, furthermore, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would also continue reciting the Blessed Quran whilst travelling. (*Mirat-ul-Asrar*, pp. 595)

Habit of eating less

Like other pious people and blessed saints he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would also eat very little for the sake of engaging himself more and more in worshipping & devotion to Allah عَزَّوَجَلَّ so that laziness, sleepiness should not become a hurdle in worshipping. Hence, it is reported about Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would eat bread soaked in water, weighing 5 Misqaals (2 and half Tola's), after seven days. (*Mirat-ul-Asrar*, pp. 595)

Blessed clothing & simplicity

The nobility & glory of the devoted worshippers of Allah عَزَّوَجَلَّ is that they emphasize the purity of the inner self while purifying their outer self. The blessed clothing of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to be extremely simple, containing merely two mantles with many patches. furthermore, the simplicity of his stitching is also worth noticing because he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would use any kind of cloth for stitches without bothering to match it.

Polite & courteous to neighbours

Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to take great care of his neighbours and look after them. If any of his neighbours passed away, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would ensure that he joined in the funeral procession and after his burial when people would return, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would stay beside the grave alone and would seek forgiveness & salvation in favour of him; moreover, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would console the bereaved family and would persuade them to observe patience. Deeply mesmerized and inspired by the tolerance, patience, generosity and other traits & attributes of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the people reached the height of excellent manners and 9 million non-Muslims reverted to Islam on the hands of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Forgiveness & tolerance

Sayyiduna Khuwajah Mu'eenuddeen Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was very soft-hearted, tolerant and a thoughtful person; his anger was only for the honour and dignity of the Deen; even if somebody would utter any unpleasant thing, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would not get annoyed upon that, rather he would show a graceful behaviour without losing his patience and tolerance, and in exchange, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would exercise a great deal of patience as if he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not hear anything unpleasant.

Fear of Allah عَزَّوَجَلَّ

The fear of Allah عَزَّوَجَلَّ dominated his mind and thought to such an extent that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would always tremble due to the Divine fear and would weep bitterly. Persuading the creatures of Allah عَزَّوَجَلَّ, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would say: 'O people! If you know about the condition of those people who are buried beneath the earth, you would melt away in no time.' (*Mu'een-ul-Arwaah*, pp. 185)

یہ کرم کر دے تو میں شاد رہوں گا یا رب!

قبر محبوب کے جلووں سے بسا دے مالک

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Matter of keeping secrets

Addressing the virtues and attributes of his spiritual leader, 'Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ', Khuwajah Qutbuddeen Bakhtiyaar Kaaki عَلَيْهِ رَحْمَةُ اللهِ الْهَامِي has stated: 'I devoted many years of my life serving Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ but I have never seen him disclosing anyone's secrets; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would never reveal any Muslim's secret. (*Khuwajah Ghareeb Nawaz, Hayat-o-Ta'leemat*, pp. 41) Dear Islamic brothers! Keeping the secret of fellow Muslims is a preferred act loved by Allah عَزَّوَجَلَّ.

Reward for keeping a Muslim's secret

Sayyiduna Ibn-e-'Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that, the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'One who

conceals the faults of his brother, Allah ﷻ will conceal his faults on the Day of Judgement and one who exposes the faults of his brother, Allah ﷻ will expose his faults even he will disgraced in his own house.

(Sunan Ibn Majah, vol. 3, pp. 219, Hadis 2546)

حشر میں بھی نہ اب آنچ آئے
یا خدا تجھ سے میری دعا ہے

عیب دنیا میں تو نے چھپائے
آہ! نامہ مرا کھل رہا ہے

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Reverence for the blessed tomb of a perfect spiritual leader

Once, Khuwajah Mu'eenuddeen Hasan Sanjari Chishti رَحْمَةُ اللّٰهِ الْقَوِی was imparting knowledge & preaching to his disciples. Whilst delivering the Bayaan, when he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ would glance towards his right side. He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ would stand up as if paying respect to somebody. All the disciples were surprised to see his action of standing again and again but none had the courage to ask. In short, when all the people left, one of his beloved disciples humbly asked the reason as to why he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ had repeatedly stood on looking towards the right side, what was the wisdom or logic behind it? Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ said, 'The Mazaar (tomb) of my Peer-o-Murshid is located in that direction; whenever I looked towards that direction, I stood up to offer respect, so I stand up in the reverence of the blessed tomb of my Peer-o-Murshid'.

Malfoozaat (blessed sayings)

The followers and disciples would always gather, in the court of Sultan-ul-Hind Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ and would be blessed with sayings and teachings through which they would reform and rectify their inner and outer selves. Khaleefa-e-Akbar and Sajjadah Nasheen, Sayyiduna Khuwajah Qutbuddeen Bakhtiyaar Kaaki رَحْمَةُ اللّٰهِ الْهَادِی would immediately note down everything that was spoken by his Peer-o-Murshid; thus, Sayyiduna Khuwajah Qutbuddeen Bakhtiyaar Kaaki رَحْمَةُ اللّٰهِ الْهَادِی compiled a book

containing the blessed sayings of his Peer-o-Murshid. Let's listen to some of those Madani pearls from this bouquet:

1. One who attains purification by washing his private parts before going to bed, the blessed angels become witness and they humbly ask Allah ﷺ: 'O Allah ﷺ forgive him, he had slept after attaining purity'.
2. Salah is a secret, one confides to Allah ﷺ as it is stated in a blessed Hadis: *إِنَّ الْمُصَلِّ يُنَاجِي رَبَّهُ* *The one offering Salah shares a secret to his Creator Allah ﷺ*.¹
3. One who swears a false oath; he deserts his house and blessings & good fortune goes away from his house.
4. The acts pleasing to Allah ﷺ are to help the depressed, make amends with the aggrieved, feed the hungry and release the prisoners.
5. Company of the pious people is better than virtuous acts and company of wicked people is worse than wicked acts.
6. It is a sign of misfortune that one considers himself noble despite committing sins.
7. The friend of Allah ﷺ is one who has these three qualities: Generosity like the ocean, affection like the sun and the quality of his hospitality is like the earth.

فخر و غرور سے تُو مولیٰ مجھے بچانا یا رب! مجھے بنا دے پیکر تُو عاجزی کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Kanz-ul-'Ummal, Kitab-us-Salah, vol. 4, pp. 179, Hadis 19670, Al-Juz-us-Sani

Saintly miracles (Karaamaat)

Dear Islamic brothers! When the intimate and beloved bondsmen of Allah devote their entire lives carrying out the commandments of Allah ﷺ and preaching the Quran & Sunnah, abandoning all the worldly pleasures and comforts, Allah ﷺ blesses them with a high status and numerous blessings as a reward in the Hereafter, but Allah ﷺ also bestows upon them with some extraordinary characteristics, saintly miracles and supernatural powers in the world in order to manifest their status & abilities to the people. Allah ﷺ has also blessed countless saintly miracles to Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Let's listen to some saintly miracles and illuminate our hearts with the love of these blessed saints.

1. Dead boy came to life

Once the ruler of Ajmer hanged an innocent boy to death and delivered a message to his mother to come and collect the dead body of her son. Deeply grieved, the sorrowful mother arrived in the court of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ weeping & sobbing and cried for help: 'Alas! I have lost my supporter, my home is ruined, I had only son, the ruler has executed him unjustly'. Listening to this, Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became very upset and said: 'Take me to the dead body of your son.' The moment he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ approached the deceased, he commanded with a gesture: 'O dead person! If you have been hanged unjustly without committing any offence by the ruler of the day, then arise by the will of Allah ﷺ'; suddenly, there was a movement in the lifeless body; he became alive and stood up in no time.

2. Salvation from torment of the grave

Sayyiduna Bakhtiyaar Kaaki عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has stated that, Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to join the funeral procession of one of his disciples. After performing the funeral prayers he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ lowered him into the grave with his own blessed hands. After the burial, almost everyone left, but Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ remained beside the grave. Suddenly, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became sad. After sometime he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

said: **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** and became satisfied. On my request, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** stated, the angels of punishment came to him, upon that, I became worried; then, my Peer-o-Murshid, Sayyiduna Khuwajah ‘Usman Haarwani **عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى** came and said to the angels, ‘This person is a disciple of my disciple, Mu’eenuddeen, spare him.’ The angels said, ‘He was a very big sinner.’ At once a voice from the unseen was heard saying, ‘We have pardoned this disciple of Mu’eenuddeen Chishti for the sake of ‘Usman Haarwani’.

3. Lake in a clay pot

Once, some disciples of Sayyiduna Khuwajah Ghareeb Nawaz **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** went to take bath on the bank of the Ana Saagar lake. Having noticed, the non-Muslims made a hue and cry, claiming that the Muslims were making their lake impure. The followers returned to the court of Khuwajah Ghareeb Nawaz **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** and informed him about the happening. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** said to his follower, giving him a Chaagal (clay pot), fetch the water of Ana Saagar lake in this clay pot. As soon as the follower dipped the clay pot into the water it sucked the entire water into it. People became worried due to unavailability of water and came to the court of Sayyiduna Khuwajah Ghareeb Nawaz **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** and cried for help. Khuwajah Ghareeb Nawaz **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** ordered his follower to go and pour the water back into the lake; the follower did as he was instructed and the lake of Ana Saagar filled up again.

ہے تری ذات عجب بحرِ حقیقت پیارے کسی تیراک نے پایا نہ گنارا تیرا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction of the booklet, ‘Khaufnak Jadugar’

Dear Islamic brothers! The abovementioned saintly miracle was taken from the booklet ‘Khaufnak Jadugar’, authored by Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Hadrat ‘Allaamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**. This booklet not only contains manifold saintly miracles but it also eliminates a number of evil suspicions and doubts;

in addition, a (Manqabat) poetry of praise of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is also added at the end of this booklet. Therefore, not only should all this book themselves but also present it to others as a gift, with good intentions or suggest them to buy and read it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Tawaaf of the sacred Ka'bah every night

When any disciple or follower of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was privileged to perform the pilgrimage (Hajj) or perform 'Umrah; he would see Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ busy in making Tawaaf of the Holy Ka'bah; while his family members and other followers in Ajmer would assume that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is in his Hujrah (private chamber); one day this secret was uncovered and it was known that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ remained busy in making Tawaaf of the Holy Ka'bah all the night long and would return to Ajmer Shareef in the morning and perform Salat-ul-Fajr.

5. Unique treasure

The food would be so abundant at the blessed Aastaanah (monastery) of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that all the poor and needy of the city would eat. When the food attendant would ask for expenses, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would lift the edge of his prayer mat which had an overflow of treasure beneath it. The food attendant would take according to the requirement by the instruction of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Sad demise

On the night of Sayyiduna Khuwajah Ghareeb Nawaz's blessed demise, some pious elderly people saw the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in their dreams stating: 'The helper of my Deen, 'Hasan' is coming; I have come to greet him.'

On Monday, the 16th March 1236, 6 Rajab 633, the followers of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ were waiting for their Peer-o-Murshid to come out from his blessed Hujrah Shareef to lead the Salat-ul-Fajr. When

sufficient time passed, the door of the blessed Hujrah was opened, thereafter people were completely overwhelmed by intense grief and deep sorrow because Sultan-ul-Hind, Mu'eenuddeen Hasan Sanjari Chishti Ajmayri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي had passed away and the attendants who witnessed this spiritual manifestation with their own eyes said that a radiant and glittering sentence was inscribed on his blessed forehead: حَيِّبُ اللَّهِ مَاتَ فِي حُبِّ اللَّهِ i.e., He عَزَّوَجَلَّ is a beloved of Allah عَزَّوَجَلَّ and he died in the love of Allah عَزَّوَجَلَّ.

Sacred tomb and blessed anniversary

The sacred tomb of Sultan-ul-Hind, Mu'eenuddeen Hasan Sanjari Chishti Ajmayri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي is located in Ajmer Shareef, the famous city of Hind (Rajasthan province) where the blessed death anniversary takes place on the 6th of Rajab-ul-Murajjab with pomp and splendour, this blessed anniversary is also termed 'Châti Shareef' in connection to the date fixed for it. Thousands of lovers of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ show their dedication to Sayyiduna Khuwajah Ghareeb Nawaz عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى by attending the anniversary with full enthusiasm from all over the country as well as overseas.

Recovery for the sake of Khuwajah Ghareeb Nawaz

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated: The tomb of Khuwajah Ghareeb Nawaz عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى is a source of great blessings and generosity. The late Maulana Barakat Ahmad, who is my fellow disciple and is also a student of my father; has related that he had witnessed a non-Muslim who was suffering from huge boils all over his body; Allah عَزَّوَجَلَّ knows the exact situation about it; he would come exactly at noon and would roll on the hot pebbles and stones and would say: كَهَوَاجِهْ أَكْنَ (i.e., O Khuwajah Ghareeb Nawaz عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى it causes burning & inflammation). On the third day I found him cured.

(Malfoozat-e-A'la Hadrat, pp. 384)

کبھی محروم نہیں مانگنے والا تیرا

خواجہ ہند وہ دربار بے اعلیٰ تیرا

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Summary of the Bayaan (speech)

Dear Islamic brothers! Have you heard about the blessed life history of Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that how a saint of Allah عَزَّوَجَلَّ transformed his inner being; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave away his inherited orchard and other goods in Sadaqah (voluntary charity) and became a traveller in the path of Allah عَزَّوَجَلَّ. Having accomplished the apparent branches of knowledge, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ approached Khuwajah 'Usman Haarwani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in pursuit of a perfect spiritual leader and devoted 20 years in serving his Peer-o-Murshid, Khuwajah 'Usman Haarwani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and achieved such an exalted status that when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived in the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ honoured him with Wilaayah (authority) over Hind (India). Millions of non-Muslims embraced Islam just by being inspired by his excellent & generous character and actions. Great qualities such as simplicity, eating less, courteous manner towards neighbours, forgiveness even keeping the secret of Muslim brothers were part of his blessed habits.

May Allah عَزَّوَجَلَّ privilege us to follow the footsteps of our pious predecessors رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and bless us with immense love and dedication towards them.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Majlis Mazaaraat-e-Awliya

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Dawat-e-Islami is engaged in propagating the call towards righteousness, disseminating the knowledge of the Sunnah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and illuminating the world with the light of 'Ilm-e-Deen. The Madani message of Dawat-e-Islami has reached approximately 192 countries of the world and almost 95 departments have been setup to organize and coordinate the system of Dawat-e-Islami. Majlis Mazaaraat-e-Awliya is also one of these departments. Responsible Islamic

brothers connected to this Majlis visit the blessed tombs of the pious predecessors رَحْمَةُ اللهِ تَعَالَى and carry out various Deeni services there along with their other Madani works, for example, on the occasion of the 'Urs, of a blessed saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Islamic brothers of this Majlis hold an Ijtima'-e-Zikr-o-Na'at, take Madani Qaafilahs of the lovers of the Beloved Rasool, stay in Masaajid close to the blessed shrine and they specially hold Sunnah-Inspiring Madani Halqahs in the courtyard of the shrine during the 'Urs, in which the method of ablution (Wudu), Ghusl, Tayammum, Salah, Isaal-e-Sawaab etc., as well as the manners of visiting the shrines and the blessed Sunnah of Rasoolullaah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are taught; besides that, people are persuaded to attend the Madani Ijtima' of Dawat-e-Islami, travel with the Madani Qaafilahs and practice upon the Madani In'aamaat booklets/cards.

During the 'Urs, immense Isaal-e-Sawaab is donated to the blessed saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ of that Mazaar. Custodians (Mutawallis, and Sajjadah Nasheens etc.) are visited from time to time and they are informed about the services rendered by Dawat-e-Islami, Jaami'aat-ul-Madinah, Madaaris-ul-Madinah and other Madani activities and efforts being undertaken in overseas countries. May Allah عَزَّوَجَلَّ grant Dawat-e-Islami progress by leaps and bounds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Participate in the 12 Madani activities

Dear Islamic brothers! If we want to lead a life following the footsteps of our blessed saints رَحْمَةُ اللهِ تَعَالَى, we should associate ourselves with the Madani environment of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ It is that pleasant Madani environment which has developed a mind-set of reforming and rectifying all people of the world following in the footsteps of the pious predecessors رَحْمَةُ اللهِ تَعَالَى and persuaded to take part in 12 Madani works of the Zayli Halqah with strong zeal and fervour.

One of the 12 Madani activities is 'Madani Halqah after Salat-ul-Fajr', which includes the recitation of three Quranic verses along with their translation from *Kanz-ul-Imaan* and Tafseer (interpretation) from *Khazain-ul-'Irfaan/*

Noor-ul-'Irfaan/Siraat-ul-Jinaan, followed by a Dars from Faizan-e-Sunnat (4 pages) and the recitation of Shajarah Qadiriyyah Razawiyyah Ziyaiyyah 'Attariyyah. Reciting & teaching the sacred Quran while understanding & making other understand it is the most excellent job.

The Beloved and Blessed Prophet ﷺ has stated:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best among you is the one who learns the [blessed] Quraan and teaches it.

(Sahih Bukhari, Kitab Fazail-ul-Quran, vol. 3, pp. 410 Hadis 5027)

Sayyiduna Anas رضى الله تعالى عنه said, the Holy Prophet ﷺ has stated: 'The one who has learnt the [blessed] Quran and taught it and acted upon whatever was mentioned in it, the [blessed] Quran will intercede for him and will deliver him to Jannah.' *(Taarih Ibn 'Asakir, vol. 41, pp. 3, Hadis 1045; Al-Mu'jam-ul-Kabeer, vol. 10, pp. 198, Hadis 10450)*

It is stated in another blessed Hadees: 'One who has taught a single verse of the [blessed] Quran or any Sunnah of the Deen, Allah عزوجل will prepare such a kind of reward for him on the Day of Judgement that none will have better than that.' *(Jam'-ul-Jawami', vol. 7, pp. 281, Hadis 22454)*

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Madani environment of Dawat-e-Islami develops our mind-set to cultivate the habit of showing great dedication to the blessed saints رضى الله تعالى عنهم, recitations of Zikr & Salaat (Durood), persuasion towards righteous deeds and developing the mind-set of hatred for sins. With the blessings of this Madani environment, a large number of Islamic brothers are leading their lives peacefully according to the blessed Sunnah and are ridding themselves of sinful activities.

Let's listen to the following Madani Bahaar an Islamic brother from Sardarabad (Faisalabad, Punjab, Pakistan) who said: I was a student of Dars-e-Nizāmī at a local religious institution. Occasionally an Islamic brother from Attock (Punjab)

would come to visit his maternal uncle, who resided close to our institution. He would visit our school during his stay and would try to call us towards righteousness. He became my friend. He used to tell me about the righteous Madanī environment of Dawat-e-Islami. Listening to him, I became an admirer of Dawat-e-Islami and upon his invitation, I had the opportunity to attend my first weekly Sunnah-inspiring Ijtimā' in Faizān-e-Madīnaḥ of Sardarabad (which is located on Susan Road, Purani Tanki, Madina Town).

On my very first visit, the Muballigh (preacher) addressed the congregation on the blessings and benefits of wearing an 'Imāmaḥ. I was so motivated by the speech that I bought an 'Imāmaḥ right away and adorned my head with it. I also bought a copy of *Faizān-e-Sunnat* and soon afterwards, started giving Dars from it at our local Masjid. As time passed, I adopted the complete Madanī attire as well. I used to take other students along with me to the weekly congregation. In the first week there were only three other students with me. The following week our group grew to twelve. I also travelled with the Madanī Qāfilaḥ and also started doing various righteous Madanī works. In 1994, I was appointed as an administrator of Madrasa-tul-Madīnaḥ Faizān-e-Madīnaḥ in Sardarabad. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ up until the time of writing this letter, I am a member of the administrative body of Madrasa-tul-Madīnaḥ for Punjab province. May Allah عَزَّوَجَلَّ grant me steadfastness in the righteous Madanī environment of Dawat-e-Islami.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Paradise.'

(Ibn 'Asakir, vol. 9, pp. 343)

جنت میں پڑوسی مجھے تم اپنا بنانا

سینہ تری سنت کا مدینہ بنے آقا

Madani pearls about clothing

1. The veil between the eyes of the jinn and the Satr (parts of the body that must be concealed) of people is to recite **بِسْمِ اللَّهِ** when anyone is about to take off his clothes.’ (*Al-Mu’jam-ul-Awsaṭ*, vol. 2, pp. 59, Ḥadīṣ 2504)

The renowned commentator, Ḥakīm-ul-Ummah, Muftī Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافَّةِ** has stated, ‘As a wall or a curtain serves as a barrier to the sight of people, this Ṣikr of Allah **عَزَّوَجَلَّ** will serve as a barrier to the sight of jinns, preventing them from seeing a person’s private parts.

(*Mirāt-ul-Manājīḥ*, vol. 1, pp. 268)

2. One who wears clothing and then recites:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ¹

His previous and future sins will be forgiven.

(*Shu’ab-ul-Īmān*, vol. 5, pp. 181, Ḥadīṣ 6285)

3. Despite having the means to wear good clothing, if a person avoids them due to humility, Allah **عَزَّوَجَلَّ** will make him wear the attire of Karamah [a heavenly dress].’ (*Sunan Abī Dāwūd*, vol. 4, pp. 326, Ḥadīṣ 4778)
4. The colour of the sacred attire of the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was usually white. (*Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās*, pp. 36)
5. Clothing must be obtained from Ḥalāl earnings. No Ṣalāḥ, whether Farḍ or Nafl, is accepted if offered in the clothing obtained from Ḥarām earnings. (*Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās*, pp. 41)
6. It is narrated, ‘One who ties his turban whilst sitting, or wears his trousers whilst standing, Allah **عَزَّوَجَلَّ** will inflict him with such a disease that has no treatment.’ (*Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās*, pp. 39)

¹ **Translation:** All praise is for Allah (**عَزَّوَجَلَّ**) who gave me this garment to wear and granted it to me without my strength and power.

7. Start wearing clothes from the right side. For example, when wearing your upper garment, put your right arm into the right sleeve first and then your left arm into the left sleeve. (*Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās*, pp. 43)
8. In the same way, when putting on the lower garment, put your right foot into the right side first and then the left foot into the left side. When taking clothes off, do the opposite, i.e. start from the left side.
9. It is stated on page 409 of the 3rd volume of the 1197-page book *Baḥār-e-Sharīʿat*, published by Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami: It is a Sunnaḥ that the length of the Kurtā (upper garment) be up to half of the shin, and that of the sleeve be up to the fingertips at the most, with its width of one hand-span.
(*Rad-dul-Muḥtār*, vol. 9, pp. 579)
10. It is a Sunnaḥ for males to keep the bottom of their trousers/ Taḥband above the ankles. (*Mirāt-ul-Manājīḥ*, vol. 6, pp. 94)
11. Men should wear only masculine clothing and women should wear only feminine clothing. Take the same care when dressing small children.
12. It is stated on page 481 of the first volume of the 1250-page book *Baḥār-e-Sharīʿat*, published by Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami: It is Fard for males to cover the part of their body from directly below the navel up to a little below the knees. The navel is not included in the Satr, but the knees are included.
(*Durr-e-Mukhtār*, *Rad-dul-Muḥtār*, vol. 2, pp. 93)

These days, many people wear trousers below the navel in such a way that some part below the navel is exposed. In this state, if the Kurtā etc. covers that area such that the colour of the skin is not visible, then it is fine, otherwise it is Ḥarām. If one-fourth of this part remained exposed in Ṣalāḥ, then the Ṣalāḥ would not be valid. (*Baḥār-e-Sharīʿat*)

(One who has worn the Iḥrām of Hajj or ‘Umraḥ should particularly take great care.)

13. Nowadays, many people roam around wearing shorts, exposing their knees and thighs. This is Ḥarām. Looking towards the exposed knees and thighs of such people is also Ḥarām. The beach areas, playgrounds and gyms are the common sights of these shameless scenes. Therefore, one must take great care if he has to visit such places.
14. Wearing clothes showing arrogance is forbidden. Whether one has become arrogant or not can be determined by pondering over one's state [i.e. mentality and manner]. If one has the same state after wearing the clothes he had before wearing, it indicates that he has not become arrogant. If the previous state does not exist anymore, this shows he has become arrogant. Therefore, he should refrain from wearing such clothes because arrogance is a very evil trait. (*Bahār-e-Sharī'at*, vol. 3, pp. 409; *Rad-dul-Muhtār*, vol. 9, pp. 579)

(163 Madanī P̄hūl, pp. 20)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* volume 16 comprising of 312 pages and *Sunnatayn aur Ādaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah. One of the best ways to learn Sunan is to travel in the Madani Qaafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet ﷺ.

مجھ کو جذبہ دے سفر کرتا رہوں پروردگار سُنّتوں کی تربیت کے قافلے میں بار بار

The six types of Salawaat-'Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Da'wat-e-Islami:

1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet ﷺ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet ﷺ lowering him into the grave with his own merciful hands. (Afzal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رضى الله تعالى عنه that the Beloved and Blessed Prophet ﷺ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (ibid, pp. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (Al-Qaul-ul-Badi’, pp. 277)

4. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رضى الله تعالى عنهما that the Noble and Blessed Prophet ﷺ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(Majma’-uz-Zawaid, pp. 254, vol. 10, Hadis 17305)

5. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عليه رحمه الله الهادي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet ﷺ], and the Holy Prophet ﷺ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رضي الله تعالى عنه. The respected companions رضي الله تعالى عنهم were surprised as to who that honoured person was. When he had left, the Holy Prophet ﷺ said, ‘When he recites Salat upon me, he does so in these words.’

(*Al-Qaul-ul-Badi’*, pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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